

Signs of the Times

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Saved and Lost by Schedule

The tipping of life's scales into an eternity in heaven or an eternity in death is wholly within the power of the individual.

By M. A. HOLLISTER



REDESTINATION is a word which to many minds has a strange power. To some, it means that God, in the eternity of the past, fixed the destiny of every creature either for life or for death, and that somewhere, sometime, in spite of ourselves, we shall accept salvation, by submission to the divine will.

This doctrine contains many errors. First, as it implies that our act of submission to God's will must come, it would obligate God in every other act of our lives; for if God could force us to do right at one point in our lives, He could do the same thing at any other point, and if He did not, then He would be accountable for any sin committed, however terrible that sin might be. The conclusion unavoidably drawn is that we are not free moral agents; yet the Word says, "Whosoever will," "Come unto Me," "If any man will," "Submit yourselves," "Return unto God," "If ye be willing and obedient," "Come now, and let us reason together." These and many other such expressions undoubtedly show that God recognizes man as having the power of choice, and pleads with him to make the decision for right.

If the decision rested with God, He must save all, or else be a "respector of persons." The Scriptures, however, very positively teach that God is impartial. For instance, Peter said: "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Paul testifies, "Christ Jesus came into the world to save sinners," to "taste death for every man." Yet not "every man" accepts the provision: for the Scriptures tell us that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Again, such a doctrine destroys utterly the plainly taught truth of the Investigative Judgment, in which a decision is reached as to

the ultimate end of a person by a searching of the books of record. This determines whether his name shall be retained in "the Lamb's book of life" or not, the works, thoughts, and words of the individual when he was alive being the deciding factor, instead of God's having fixed his fate in the beginning of time.

The word "predestinated" is used in Ephesians 1: 4, 5; but this text clearly teaches that we are to be adopted as sons of God by Jesus Christ, and that we shall be "holy and without blame before Him in love." John 3: 16 says that God gave His son to the lost world, "that whosoever believeth in Him should not perish." God did His part, in giving His Son; and He still does His part, by imparting strength and power to live the Christ life. (John 1: 12.) Our part is only to accept. Shall we do it?

If the idea of predestination were true, as popularly taught and believed, there would have been no need for the death of Christ; no need for a tabernacle service in the wilderness, nor a mediatorial service for Christ now; no need of angels to act as ministering spirits; no devil to resist, no sin at all; for all the responsibility would rest upon God. That is where Adam placed it after he had sinned, when, in answer to God's question, "Hast thou eaten of the tree?" he said, "The woman whom Thou gavest to be with me, she gave me of the tree." Thus it has ever been; man has always thought to blame God for his sin.

Surely the predestinationist either does not believe the word of God, or has not studied it sufficiently to understand the great love of God and Satan's power over the human family.

A few illustrations found in the Word may help us to obtain a clearer understanding of the impossibility of this doctrine. The Jews were a people chosen of God as His peculiar people, a holy nation; yet the entire nation, as such, was rejected. Why?—Because they rejected Him. "There was no remedy." 2 Chronicles 36: 14-16. They were called the seed of Abra- (Continued on page 16)



The Lord foreknew that Balaam would endeavor to curse Israel, but that foreknowledge did not cause Balaam to try. On the contrary, God did everything possible to deter the action, and it was only stubborn disobedience that fulfilled God's foreknowledge.

SAID IN FEW WORDS

A Text and a Thought for Each Day in the Week

SUNDAY.—Luke 14: 33. "It costs nothing to be saved: it costs everything to be a disciple."

MONDAY.—Psalm 34: 13. "Sin has many tools, but a lie is a handle which fits them all."

TUESDAY.—Luke 3: 16. "Lord Jesus honored and made good His forerunner's testimony, at Pentecost. Has He baptized you with the Holy Ghost and fire?"

WEDNESDAY.—Daniel 6: 22. "God always has an angel of help for those who are true to Him."

THURSDAY.—Matthew 16: 16. "Peter's confession is the irreducible minimum of the Christian creed."

FRIDAY.—Proverbs 16: 18. "Humility always saves one from humiliation."

SABBATH.—Romans 14: 13. "Be merciful to others: be merciless on ourselves, our influence, our actions."

ERNEST LLOYD.

The Connecting Span

BETWEEN the states of Washington and Oregon, spanning the Columbia River, there has been erected a substantial drawbridge. This bridge consists of ten spans, or sections; and the fourth span, over the deepest water, is the draw span, allowing passage for boats. When this span is drawn, there is no bridge passage, and so far as transportation over the river is concerned, there might as well be no bridge.

Is not a great truth illustrated in this construction? There are ten precepts in God's law. The fourth bridges one of the greatest difficulties in man's obedience to God; and when it is drawn, the connection between earth and heaven is incomplete. Shall we not restore the fourth precept to its original and rightful place, and though it be unpopular, make a safe connection with eternity?

J. W. RICH.

Air Raids Interpret a Psalm

THE modern invention of aeroplanes has given a new meaning to Psalm 91: 5. Those of us who have been through the havoc these deadly machines of the air produce can appreciate the promise, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." It has been my lot to experience both the day and the night visitations of hostile aeroplanes, to hear the shrill, penetrating shriek of bombs falling but a few yards away, and to feel the vibrations of the death-dealing shells as they explode with terrifying force.

It is not difficult to understand that the prophet might describe the bombs under the figure of an arrow. The bombs are three feet or more in length, have small propelling or guiding wheels at the upper end, and while falling from the immense height from which they are hurled, look like arrows. I saw one of these bombs that contained five hundred fifty pounds of explosives; and I realized the damage they can do as I thought of

the streets of broken glass and damaged houses, killed and maimed people, that indicate the work of these missiles of the sky. When the enemy's machines come, several fly together. They go around and around the city for two hours or more, dropping their vengeful weapons irregularly, and seldom hitting their target. Meanwhile guns from the anti-aircraft defense fill the sky with bursting shells, whose remnants fall on every side.

No one knows what his end will be, but he whose trust is in God. Resting in His promise, we remain in our beds at night, or keep quiet and sing in the day; for "He shall give His angels charge over thee."

HERBERT J. EDMED.

A Fallacy

LAZARUS, the brother of Mary and Martha, did not go to heaven when he died; for when Jesus raised him to life, He cried with a loud voice, "Lazarus, come forth," instead of saying, "Lazarus, come down."

Again, if Lazarus had gone to heaven at death, what a pity it would have been to call him back to this dark world after he had enjoyed the bliss of heaven for four days!

No, Lazarus was not in heaven those four days, but in the grave. Christ followed the weeping ones to the grave to see where he was laid, and from the grave he was called forth.

N. P. NEILSEN.

The Reason Why

THE cause of irregular seasons of heat and cold, of drought followed by unusual floods, of worn and unproductive soil, of blight and decay of all vegetation; the reason for increase of famine and pestilence, sickness and death, sin and sorrow, is answered by the fact that the heavens and the earth "shalt wax old like a garment; as a vesture shalt thou fold them up," and that the end of all things is upon us. Hence it is time to "trust . . . in the Lord forever: for in the Lord Jehovah is everlasting strength." "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

KENNETH GANT.

Not Suffer Eternally

If the popular notion of the continual, conscious torment of the wicked were true, then the following scripture could never be fulfilled. The Lord says the time will come when "God shall wipe away all tears from their eyes [those of the righteous]; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21: 4.

If the wicked were to suffer continually, there would always be sorrow in the hearts of the righteous. But the Lord has not ordained that the righteous be-

hold, through the eternal years, the continual, conscious torment of the lost. God's original plan concerning the earth will be eventually carried out. He will have a clean creation, and the nations of the saved will never desire to serve sin again.

A. S. BOOTH.

Two Essential Operations

IN the book of Revelation, the people of God are seen in white robes. Again they are said to be without "spot, or wrinkle, or any such thing." In order that we may be found thus at the appearance of Christ, it is necessary for two operations to be performed.

Paul in Ephesians tells of the first: "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

A piece of soiled linen is washed, after which it is placed in the sun to bleach out pure and white. Still there are the wrinkles that remain. These are removed by the hot iron. This is the second process in the perfecting of the saints. When we experience the "new birth," we are washed, and made "whiter than snow," "without spot." But as with the piece of linen, there are the wrinkles that remain. God's people are to be made "perfect through suffering," and the hot iron of trial and affliction is used by the Lord to remove the wrinkles. We are to submit to the ironing process, hot though the iron may be, for it helps to prepare us for life eternal.

J. R. DIEFFENBACHER.

"God's servants, the best of them, are ripened and mellowed by suffering. Amos, the herdsman, was a bruiser of sycamore figs, a kind of fig that never ripened in that country unless it was struck with a rod, and then, being bruised, it begins to ripen. I fear me there are very few of God's people that will ripen without suffering. High character might be produced, I suppose, by continued prosperity, but it has very seldom been seen. Adversity, however, which seems our foe, is a disguised friend, and after a little acquaintance with suffering, we come to feel that it is the shadow of a greater joy."

"THE fool hath said in his heart, There is no God." The starry heavens above, the wonders of vegetable and animal life, the perfect mechanism of the human body, all testify to an all-powerful Creator. Only a fool would say, "There is no God." Yet how many show greater foolishness in rejecting the salvation which God has provided! A wise man says in his heart, in his words, in his very life, "I believe in God, and accept Him as my Saviour."

VARNER J. JOHNS.

GENUINE CHRISTIAN SCIENCE

It is a divine truth that the body can best be healed when the mental and spiritual man are influenced by God's Spirit.

BY DANIEL H. KRESS, M. D.

BEFORE taking up the study of medicine, I was engaged in medical missionary work in the slums of the city of Chicago. At the mission that I was connected with, our plan was to combine medical and gospel work. We found persons that could not be benefited greatly by medical treatment alone, but could be helped by the gospel. I recall a case of a man that came to get relief from his craving for drink. He was an educated man, yet he was one of the most hopeless appearing cases to be found in the city of Chicago. He came chiefly for the purpose of securing an order for admittance to the "Washington Home for Inebriates." He was on the point of delirium tremens, and very much wanted help. I wrote out an order for him, addressed to the superintendent; but he returned later with the note in his hand. On the back of it were written the words: "He is a hopeless case. We can do nothing for him."

Having witnessed before what the gospel was able to do for such men, I said to him that if he was in earnest, we would do all we could for him, and allow him to remain with us, although our accommodations were very limited. Each day, after giving him treatment and dressing his sores, I studied the Bible and prayed with him. It was a surprise to see how easily he gave up drink.

He was also an inveterate smoker. We said nothing to him about that habit, fearing he might despair should too much be demanded of him; but after a few days, he inquired, "Why do you not smoke?" When told that tobacco was defiling to body and mind, and that Jesus, after taking possession of the heart, cleansed men from all such habits and practices, at once he handed over his tobacco and pipe, saying: "Take them. I am not going to smoke any more." I told him I feared that he would have a hard time of it; to which he replied, "The Lord has given me the victory over drink, and He can also give me victory over tobacco." I never from that moment heard him express even a desire for either drink or tobacco. He seemed to experience no difficulty in giving up either. When, in speaking with him one day, I expressed surprise that he had no longing for tobacco or drink, he quoted a text which we had studied together: "Where sin abounded, grace did much more abound."

FROM SOT TO EVANGELIST

Another instance was that of Tom Mackey. I refer to him because he is widely known. Tom was recognized as an incurable drinker. He was practically always under the influence of liquor. He was the terror of the degraded district in which he lived. One night, he came into the Pacific Garden Mission, located above the Medical Mission. When the invitation was given for those who

desired to lead a better life to raise the hand, Tom, though partially intoxicated, raised his hand. One of the fellows behind him said, "Curly" (this was the name by which he was known) "is holding up his hand for a bed." He replied, "You watch Curly." His wife had left him several months before this, when he had threatened to kill her.

After a season of prayer, we gave him a Testament and a ticket for a clean bed. He left the mission; but instead of going to the lodging house, as did the others, he went direct to his wife. He knocked at the door, but admittance was refused. After he had repeatedly assured her that she could safely do so, she opened the door. As he entered, he said, "My dear wife, with God's help and the help of this little book, I am going to be a better man." From that day to this, a period of over twenty years, Tom has tasted neither drink nor tobacco. He at once began to help others,



A drug fiend is less curable than a liquor fiend, yet the power of Christ enables man to conquer an insatiable craving for morphine.

and became one of America's most successful evangelists. These examples might be multiplied, but this is sufficient evidence that there is power in the gospel of Christ to help cases that cannot be cured by medical treatment alone.

GOSPEL NEUTRALIZES MORPHINE

After taking up the practice of medicine, I combined gospel work with my medical practice. In the treatment of drug addicts, while physiological means within my reach were employed, the efficacy of the gospel was not ignored. Not a single instance am I able to recall in which a patient was permanently cured of a serious drink or drug addiction without the aid of the gospel.

Morphine is as difficult to give up as is drink. A physician who for more than twenty years had been using the hypodermic, having formed the morphine habit while a medical student, was brought to our institution by a well-known surgeon. It is best, in treating

these cases, to bring them to the point where they are ready to make a complete surrender at once, instead of withdrawing the drug from them gradually. In this instance, owing to his urgent demand, and that of the surgeon who accompanied him, not to take it from him at once, we agreed to cut the quantity down very gradually, stating the definite amount to be taken each day. After ten days' trial, the patient was almost insane. The nurse in charge requested me to come to his room, saying that he was about to leave, for he said he could not endure the torture longer.

When I entered his room, the patient said, "Doctor, I cannot stand this any longer." I replied: "I am not surprised at that. I am surprised that you have stood it as long as you have." I then told him of others who had been treated, and how they conquered. I assured him that when he came to the point where he was willing to give up the drug forever, and to follow God's way—"If thy right hand offend thee, cut it off, and cast it from thee"—God would help him, and the impossible would be possible. With tears in his eyes, he finally said, "Doctor, I will." Together we knelt beside his bed and prayed. It was really remarkable how quickly he conquered. In a few weeks, he was able to return home greatly improved physically. When a patient is brought to the point where, feeling his helplessness, he depends upon God's promises for strength, he can be rid of morphine, though he would fail if unaided by the gospel. When the physician knows God's ability and willingness to help, he can speak with assurance to his patients.

GOD'S WORD A HEALER

One other case worthy of mention is that of a morphine and cocaine fiend. He had appealed to the University of Michigan for help, and they had failed. He came with a note from one of the physicians, stating that they could do nothing for him, and that possibly, with our facilities, we might be able to help him. We placed a nurse with him, and proposed to him that the drugs be withheld. He expressed unwillingness to have them withdrawn at once, although repeatedly he had tried the gradual withdrawal without avail. On the second day, he became desperate, and demanded a hypodermic. Nothing could be done but hand it to him. He left the institution. Two weeks later, he returned, and said, "I am willing now to surrender and try your method." I prayed with him, and read portions of Scripture that were especially helpful, several times during the day, for several days. This man, like Mackey, became an evangelist. The medical treatment received very little of the glory. He ascribed the victory to God's word and prayer.

I am confident that a mistake is made by physicians when they sever from their medical practice this spiritual ministry in the treatment of drug addicts and alcoholics. There are numerous cases aside from these, which appeal to physicians, that can never be helped by medical treatment or diet alone.

The palsied man who was brought by his four friends to Christ for physical healing, was not healed at once, as were some others. Jesus saw that this man

was conscious that he had brought upon himself this physical infirmity. The patient felt more concern about his spiritual condition than about his physical condition. If he could only have the consciousness that his sins were pardoned, he would gladly endure the physical malady. Knowing his desire, Jesus said, "Son, be of good cheer; thy sins be forgiven thee." These were the most welcome words that could have fallen upon the ears of the sick man. Happy in the consciousness of sins forgiven, he was healed of his bodily affliction. He had to be healed of the former, to make the latter possible.

SINS HEALED BEFORE BODY

There are thousands of similar cases in the world. These are brought to physicians by their friends for physical healing. But they can never be healed physically until they are healed spiritually and mentally. The physician who fails to recognize this is unable to produce any lasting benefit to these afflicted ones. These are the patients who resort to the hypnotist for help. Thus the mind that should be strengthened is weakened by being submitted to and brought under the control of another mind. This tends to destroy and not to restore. There is a science, falsely so called, which refuses to recognize bodily disease or suffering, and that not infrequently the mental depression, despondency, irritability, and unrest, are due to wrong physical habits.

Some cases can be helped only by the correction of physical habits. A very noted preacher came for an examination some years ago. In the course of the examination, he turned and said: "Doctor, I believe I am the most miserable man in the world. I am in constant fear of myself. What is the matter with me?" This man was a Christian, but a victim of auto-intoxication. The horrible symptoms he complained of disappeared after his habits of eating and drinking were corrected.

Sometimes a very slight dietetic error is responsible for mental unrest, nervousness, or pain. The body can be helped through the mind, and the mind can be helped through the body. Both body and mind need attention in most diseases, in order that the best results may be secured. Jesus ministered to the mind and to the body. In sending forth the twelve apostles, and later the seventy evangelists, it was with instruction to heal the sick and to preach the gospel. The gospel not merely gives assurance of sins forgiven, and brings peace of mind and faith in God's overruling providences, but it brings into the life the desire to benefit others. The one who lives to bless is on the highway to enduring health. Selfishness breeds disease, while a life of unselfish ministry brings a benediction to every organ and cell of the body. *To do for others* is the gospel in practice. "If you are feeling blue, something for some one else go do."

PRAYER OUTHEALS DOCTORS

I have witnessed remarkable restorations in answer to prayer. Some of these cases bordered on the miraculous. A woman, national evangelist of the W. C. T. U., who had been an invalid for several years, and was confined to a wheel chair, came for treatment to the san-

itarium I was then identified with. Her heart was so dilated that the least exertion was exhausting. It was customary, in the institution, for the doctors and the chaplain to meet each day for prayer for cases that could not be greatly benefited medically. This patient occasionally met with us; but regarding her condition as beyond hope, she never felt free to ask for special prayer for herself.

While engaged in prayer one day, she realized keenly her helplessness, and began to plead with God in her own behalf. Following this, others offered prayer for her. She arose from her knees, and looking at her invalid's chair, said, "I will never sit in that chair again." Knowing her condition, I feared she was presumptuous. But she walked out of the chapel unaided, and the next Sabbath, walked to the Tabernacle, where she addressed between two thousand and three thousand people. She spoke for fully one hour, and was distinctly heard. At the close of the meeting, instead of taking a conveyance, she walked. The route being uphill, and walking rather difficult, I, still unbelieving, thought I ought to help her. I turned to her and said, "Won't you allow me to assist you?" She turned to me, and gently reproved me by saying, "Dr.

Kress, won't you allow me to assist you?" After this, she continued to labor as national evangelist of the W. C. T. U. several years, speaking on an average of three times daily. Later she contracted a cold, which developed into pneumonia, and resulted in death.

Tom Mackey, whose name I have already mentioned, was once stricken down with pneumonia. His condition became so serious that it seemed he could not live. His nurse came to my office and said: "Doctor, come up quickly. Mackey is dying." I at once went to his room. He seemed unable to get his breath. We had done all we could; so I fell upon my knees beside him, and prayed. In one hour from that time, Mackey was up and dressed, determined to go to Chicago. We tried to persuade him not to be presumptuous; but he went, feeling that he had a message to convey to the people who came to his mission, since God had healed him in so remarkable a manner.

Among the children of Israel, when they were led out of Egypt, the priest was the doctor. To him the people came for physical healing as they did for spiritual help. This union should always have been maintained. Just to the extent these two are combined will success attend the physician.

DO WE EVER SIN?

If the Decalogue is non-operative, no one sins; for "sin is the transgression of the law," and the Decalogue is the only law defining sin.

BY C. A. HANSEN

IN considering the terms "law" and "grace," we shall find that a variety of meanings and uses exist, and if we are to form an intelligent idea of them, we must systematize these words.

First, the term "law" may mean the Pentateuch, or five books of Moses; second, it may refer to the law of Moses, generally called the law of ceremonies, which contained the types and the old sanctuary service; third, it may refer to the Ten Commandments. In all cases, the context must decide which is meant.

Again, the term "under the law" may mean one of several things. To be "under the law" of ceremonies would mean to be living as did the Jews before the cross, and to offer lambs and other sacrifices. To be "under the law" of ten commandments means to be a willful transgressor, so as to be under its condemnation, which brings death to the individual.

THE FUNCTION OF GRACE

Grace is the favor of God, and is manifested in several ways. It may mean the pardon which we have in Jesus Christ, or in other words, the forgiveness of our sins. To be living under grace means to be living by the favor of God; that we are not entitled to live, but we are living by the sufferance of God. He allows us to exist, through a special plan He has worked out, which

is the gospel. When we accept this plan, we are living under grace.

A person who has wronged no one needs no pardon from any one. The very fact that we need grace, and claim to be living under grace, is in itself proof that we have transgressed God's law. If we acknowledge that we have sinned, then we must also acknowledge that we have broken God's law; for sin is the transgression of the law. 1 John 3:4. Then we must also admit that God's law is binding upon us at this time, or we could not break it. Where there is no law, there is no transgression, or sin. Romans 4:15.

Suppose that a certain man is a criminal, having slain a fellow man, and is condemned to give his life in atonement for his crime, but his family need him, and an effort is to be put forth to save him. What can be done?

An attorney is engaged to rescue the man from death. His friends cast about in the law books for some clause that provides a pardon for murder. But all in vain. It is not the business of laws to grant pardons; so by the law, this man cannot be saved.

But as the moments grow intense, friends learn that power is vested in the governor to grant pardon to criminals. They go at once to him and plead for leniency in behalf of the convicted man. Success rewards them. The man's life

is spared. So then he is not under the law, but under grace, or suspended sentence. That means that he is out on good behavior, but if he kills another man, he must go back to jail.

Every man in the world has broken God's law—that is, has committed sin; "and sin, when it is finished, bringeth forth death." "The soul that sinneth, it shall die." James 1:15; Ezekiel 18:4. There is no law that can set him free. He is lost for time and eternity. Must he then perish?

The great God "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish." Through Christ's death, He arranged a plan whereby pardon (grace) could be extended to every one of us. This plan we call the gospel, or the good news of salvation to fallen men. What a joy it should bring to every lost soul that he need not die!

What a wretch a man would be if, after he was pardoned for murder, he would again commit the same offense! No one would reason that being under grace allows the man to commit murder the second time. He was pardoned with the stipulation that he would not commit crime again. Being under pardon (grace) does not abolish the law; it only frees from the penalty of crime. So then a man under pardon *must not under any circumstances break the law from which he was freed.*

Even so it is with the Christian. When he is freed from the guilt shown by the law, he is in no instance free to break the law from which he is set free by grace. He must be much more particular to obey God than before. "What then? shall we sin [break the law], because we are not under the law, but under grace? God forbid." Romans 6:15.

THE DECALOGUE IS A WHOLE

Most people will freely admit that a person who is under grace may not steal, kill, or swear. It is not conceivable that a Christian should so offend against God's law. Even a respectable non-churchgoer refrains from such crimes; and should Christians thus abuse their pardon? It is unthinkable that a saved person could break God's law because he has been forgiven his past sins and is under grace.

Now if being under grace does not allow a man to break the sixth or the seventh or the third commandment, why should he be allowed to break the Sabbath precept, which is the fourth commandment in the same law? If it is wrong to steal, surely it is equally sinful to break the seventh-day Sabbath.

The Bible demands cessation of all secular work on the seventh day, commonly called Saturday, while the business world demands that we make that the busiest day of all the seven. Whom shall we obey, God or the world? Misguided though oftentimes conscientious religious teachers tell the people that they are under grace, and are therefore free to violate the fourth commandment; but what will the consequences be of such a course? If a man breaks one commandment, he is guilty of violating the spirit of all of them, and the death sentence passes upon him as surely as though he had broken all the other commandments. James 2:10-12.

A SPIRITUAL BANKRUPT

Studies in the Book of Revelation, No. 5

BY ALBERT MARION DART

THE messages to Thyatira, Sardis, and Philadelphia all contain instruction and warning concerning the second advent of Christ.

To the Philadelphian church, the message comes, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10.

That we are nearing the "time of trouble, such as never was since there

Revelation 13, was launched by the people who observed the seventh day as the Sabbath; and the revelator saw those who gave this message and were sanctified by it, standing "on the sea of glass, having the harps of God." Revelation 15:2.

A HALF-HEARTED PROFESSION

The last of the seven churches mentioned is Laodicea. Serious charges are brought against this church. "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." Revelation 3:15, 16. The intensity of either extreme is preferable to the satisfied, insensible condition of lukewarmness. This is abominable in the sight of God, and a change is necessary to salvation. The zeal and ardor that characterized the people of God in the early days of the 1844 movement waned with the passing of time; and again we feel thankful for the warnings of "the faithful and true Witness," revealing our true condition, and stirring us to action.

Great truths are committed to the Laodicean church. Greater were never intrusted to man. But mere intellectual assent to truth, an acknowledgment of its binding claims, is not sufficient. This is all good and necessary; but if the life is not sanctified thereby—if the truth is not applied to the soul by living faith—one is not enriched. The true condition of one in possession of great truth and unsanctified thereby, is thus pointed out in further complaints against the Laodicean church:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Revelation 3:17, 18.

KNOWLEDGE MEANS RESPONSIBILITY

The white raiment is the righteousness of the saints. Revelation 19:8. When this is obtained, with faith and love, which are represented by the gold tried in the fire, and with the Holy Spirit, which is represented by the eyesalve, the individual is fitted to stand in the presence of the King.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19. He who heeds the warning, and repents of his lukewarm and self-enriched condition, will receive the message committed to the church, and help to herald it to the world.

The message is a definite one—the Judgment hour come; the fall of Babylon; the warning against the worship of



The invitation to the Laodiceans was, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him."

was a nation," spoken of in Daniel 12:1, there can be no doubt. From this time of trouble, "thy people shall be delivered, every one that shall be found written in the book." The promise to the Philadelphian church, to be fulfilled at that time, is followed by the warning: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Revelation 3:11.

The location is unmistakable. The two thousand three hundred years of Daniel 8:14 reached to 1844, when the Investigative Judgment began. The Judgment message was given, and was rejected by the churches as such. The fall consequent upon the rejection of light followed. The truth concerning the Sabbath of the fourth commandment came to view. The last message, warning against the apostate system represented by the beast and his image of

the beast, his image and mark; the seven last plagues and the close of probation; the coming of the Redeemer to take the faithful ones home. See Revelation 14 and 15: 2. No lukewarm, self-sufficient person will be received. Not all are lukewarm and self-sufficient; and some who are, will repent and do their "first works." The accumulated light of the ages necessarily shines upon the last church. She must not shirk the responsibility of imparting the light. It must go to "every nation, and kindred, and tongue, and people."

The loyalty of all professed Christians will be tested by the last message; and

the world's inhabitants will be warned of coming judgments, and have opportunity to escape the righteous wrath of a long offended God. The message will gloriously triumph.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Do you hear the knock? Has He been standing long at your heart's door? Are His "locks wet with the dews of heaven" waiting for an entrance? Is the heavenly Guest unwelcome because worldly cares and worldly pleasures leave no time for Him?



THE TRAGEDY OF EDEN

BY CARLYLE B. HAYNES

THE purpose of God in creating the earth was that it might be inhabited by a pure and holy race of beings. He declares, "He created it not in vain, He formed it to be inhabited." Isaiah 45: 18. In accordance with this purpose, "God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1: 27.

His design for the human race is outlined in this language: "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1: 28.

When man was placed upon the earth, he was crowned "with glory and honor," and made but "a little lower than the angels." Psalm 8: 5. And God meant that man should continue to retain this likeness to Him not only in physical form, but also in character. He designed that this earth should be the abiding place of purity and holiness.

Man was to multiply on the face of the earth. That is, he was to bring into existence a great multitude of beings like himself, pure and holy, all of them retaining the likeness to God. These beings were never to die; for they were to have access to the tree of life, which was placed in the midst of the Garden of Eden, and of which they would "freely eat." And as they increased and filled the earth, they were to constitute the kingdom of God on earth, which was to remain forever.

God also instructed them to "subdue" the earth. As children were born and went out over the earth, they were to take as a model the Garden of Eden, which God had planted, and were to make the entire earth as fruitful and beautiful as Eden. God intended that the whole earth should become a great Para-

dise for the dwelling place of the creatures He had made.

In the Garden of Eden, "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Genesis 2: 9. There was nothing lacking which would have been for the welfare of man.

"And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2: 15-17.

This tree was placed there as a constant and ever present reminder of the sovereignty and ownership of God, and as a test of their love and obedience to the Creator. The warning not to eat of this tree was the only restriction placed upon them as to the use of all that was in the garden. Therefore it was the only possible point of attack on the part of the devil.

MAN HAD EVERY OPPORTUNITY

Perfect in symmetry, beauty, and stature, the first pair were the head of the creation. All things were placed under their feet. Under their dominion was placed every living thing on the earth. And they enjoyed unrestricted communion with their Creator, speaking with Him face to face. Their visitors and companions were the angels of heaven, who undoubtedly told them of the fall of Satan and his hosts, and warned them against his wiles.

Satan, ever roaming about the earth, saw the peace and joy of the holy pair in the garden, and was tormented by this reminder of the happiness which he had forever forfeited. He determined to un-

dermine the loyalty and allegiance of mankind to God, and take him captive, thus ruining his happiness, while at the same time gaining him as an adherent in his controversy with the Father. Fondly hoping to defeat the purpose of God in the creation of the earth and the race, he laid his plans to deceive man and cause his fall.

Knowing that the man had been warned against him as the one who had been cast out of heaven, he realized that it would be of no avail to appear to him openly. So he chose as his instrument one of the creatures God had made, hoping that if he succeeded, the man would be led to charge God with fault. The serpent at that time was one of the most beautiful of animals, having wings with which it flew into the trees, where it fed upon the fruit. Speaking through the serpent, Satan caused Eve first to doubt the wisdom of God in withholding the fruit of this tree from them, assuring her that God knew that if they did eat it, they would become as wise and powerful as He. Then, leading her on, he told her that God merely designed to frighten her in telling her that she would die if she ate of the fruit, but that there was no truth in such a statement, and no harm in the fruit.

Believing the words of the archdeceiver, which so nearly paralleled her own desires, Eve took of the fruit of the tree as it was handed her by the serpent, and ate it. Under the influence of the devil as she was, she imagined that she was becoming a god. Rejoicing in what she mistakenly thought was a new and higher state of existence, she immediately wished Adam to enjoy the exhilaration which she felt; and gathering more of the forbidden fruit, she hastened to him with it, urging him to eat, relating her own experience, and assuring him that the fruit was harmless.

A DELIBERATE TRANSGRESSION

In utter dismay, Adam listened to his wife, fully recognizing that she had been overthrown by the very enemy against whom the angels had warned them. He realized that this sin would eternally separate her from him, unless he ate with her of the fruit; and he resolved that if she was to die, he would die with her. He would at least join her in her fate. Taking some of the fruit, he ate of it.

It was not long until the guilty pair in the garden fully understood what they had done. A fear of the consequences of their transgression took possession of them; and when they heard the voice of Jehovah in the garden, they flew to hide themselves, feeling that they could not look into His face. They saw themselves as they were, and they were afraid of God.

CHRIST THE SINNER'S HOPE

In answering the question which God asked him, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam was forced to tell of his sin; but in doing so, he laid the blame on the woman and on God by saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Turning to the woman, God asked, "What is this that thou hast done?" And she joined in a covert re-

proach against God by saying, "The serpent beguiled me, and I did eat."

By this sin of our first parents, the sentence of death passed upon all mankind. The right to eat of the tree of life was taken away, the first pair were driven from the garden, and angels were placed at its entrance, to keep them from entering and partaking again of the tree of life. They went out from their Eden home in utter despair.

But here at the very beginning of their new life, a gleam of hope was given them, which kept them from being

altogether cast down. In cursing the devil for his deception, God had said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

In these words, the exiled pair found a promise of ultimate victory over sin and death, though they saw also that there would be constant strife between them and their mighty foe. They knew that they would not be utterly abandoned to the power of the devil, and on this promise they rested in hope.

we are made partakers of Christ, *if we hold the beginning of our confidence steadfast unto the end* [the end of our lives]; while it is said, To-day if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Hebrews 3:7-19.

Salvation depends upon belief. Believing hearts obey. People miss life through unbelief; and the dead, we repeat, can neither believe nor disbelieve. They have no power of choice; hence their condition can be neither helped nor hindered by the living, however solicitous the living may be for them.

FOLLOWED BY THE JEWS

The practice of praying for the dead is "followed by the Jews to this day," this Catholic being "instructed" is told. But what of that? Why call attention to this in the matter of prayers for the dead, when on the question of Sabbath keeping, for example, the custom of the Jews to this day, backed by the command of God, is set at naught by this same church as of no account whatever? But even if the Jews do pray for the dead, this is no proof that it is right for them to do so, or that it is right for us. In their apostasy, they did many things that are recorded in the Scriptures, not for later generations to follow, but for them to *shun*. They worshiped idols. But does this prove that it is right to worship idols? They caused their children to go through fire in worshipping the vile god Moloch. But shall we?

One more question to the "Catholic" being "instructed":

"Question. What grounds have you for purgatory from Scripture?

"Answer. Because the Scripture teaches us in many places, that it is a fixed rule of God's justice, 'to render to every man according to his works.' See Psalm 62:12; Matthew 16:27; Romans 2:6; Revelation 22:12. So that, according to the works which each man has done in the time of his mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or punishment from God. Hence it evidently follows that as by this rule of God's justice they that die in great and deadly sins, not canceled by repentance, will be eternally punished in hell; so by the same rule, they that die in lesser or venial sins (which is certainly the case of a great many) will be punished somewhere for a time, till God's justice be satisfied, and this is what we call purgatory."—*Id.*, page 151.

NO PLACE FOR PURGATORY

Can it be possible that the doctrine of purgatory is based upon the argument that because a righteous and merciful God renders to each man according to his works, hence it follows that there is some place where small sins, venial transgressions, must be punished before God accepts the sinner? This makes God into

PRAYING FOR THE DEAD

BY TYLER E. BOWEN

IN the "Catholic Christian Instructed," on pages 48, 49, we read:

"Question. What is the meaning of prayers for the dead?

"Answer. Praying for the dead is a practice as ancient as Christianity, received by tradition from the apostles, as appears by the most certain monuments of antiquity, and observed by the Synagogue or church of God in the Old Testament, as appears from 2 Maccabees 12, written long before Christ's coming, and followed by the Jews to this day. A practice grounded upon Christian charity, which teaches us to pray for all that are in necessity, and to implore God's mercy for all that are capable of mercy; which we have reason to be convinced is the case of many of our deceased brethren, and therefore we pray for them."

Is it not strange that the principal authority for praying for the dead must be drawn from the Apocrypha, which is excluded from the canon of the Scriptures? No example of the apostles can be cited for praying for the dead with a view to aiding their salvation after death. Peter prayed for Dorcas; but that prayer was heard in bringing her *back to life*, that she might go on with her works of love for those in need.

BEYOND MERCY

People who are dead are not "capable of mercy." God's entreaties are all addressed to those who are alive, whose ears can hear, and not to the dead, who can neither hear nor heed the call. No one can heed God's call for another person, even though he be living, much less if he be dead. Each one must hear for himself. No man can repent for another person's sins. Each must repent of his own sins to obtain mercy. "To-day if ye will hear His voice, harden not your hearts." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:7, 16. Mercy's call is addressed to those who can "come," not to the inanimate dead. In death, no man can harden his heart; for life's activities have ceased, his thoughts have perished, and his accountability is therefore at an end.

The subtlety of the argument that the prayers of the living affect the condition of the dead is shown in the appeal of the Holy Ghost to the consciences of each

generation while living. Listen to this word: "Wherefore (as the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation [a sample of all others that disobey God], and said, They do always err in their heart; and they have not known My ways. So I sware in My wrath, They shall not enter into My rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For



SOUND an alarm, watchmen on the walls of Zion!
Blow ye the trumpet! Let the echoes roll along
Over hill and valley, over field and mountain,
Tidings of the coming conflict—sound an alarm!

Sound an alarm, watchmen! Night's dread shadows deepen.

The crimson glare of battle, spreading through the sky,
Warns us that Megiddo's vales are ready for the conflict.

In panoply of battle, Armageddon's hosts draw nigh.

Sound an alarm, watchmen on the walls of Zion!
Men's hearts are failing them for fear; they seek for rest.

Christ treads the wine press with ripened grapes o'erladen,
And the fruitage of the vineyard is the crimson on His breast.

Sound an alarm, watchmen! Lo, the golden dawning
Hastens from the eastward on time's fast flying feet.

The star-paved heavens are tremulous beneath His rolling chariots,
The world kneels adoring the coming Christ to greet.

a "hard master," as the slothful servant in the parable said of Him; yea, even a tyrant.

Let us examine the texts cited in proof of a purgatory.

"Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work." Psalm 62:12. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27. "Who will render to every man according to his deeds." Romans 2:6. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

These are precious texts, pointing out that mercy belongs to the Lord, but that by and by the Son of man will come in His glory, and bring His rewards with Him, and that then every man will receive according to his works *during this life*. Nothing is said of a purgatory. There is not even a hint of it. This is all manufactured outside these plain statements of Scripture.

ETERNAL DEATH

And further, the Scriptures do not teach that "they that die in great and deadly sins, not canceled by repentance, will be eternally punished in hell." They do teach that those who die thus in their sins will be punished with *eternal death*. But eternally burning in hell is widely different from suffering *eternal death* in hell-fire. The Scriptures do not teach eternal life in hell-fire; for how would any die at all, if they lived on forever suffering torments? Away with such a doctrine! It was devised in the same council chamber where every other wicked scheme originated that represents a loving and merciful Creator as a hated tyrant.

What does God do to win the hearts of the children of men? "Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Romans 2:4. What leads to repentance?—"The goodness of God," says the Scripture.

And what is done with those who refuse the offers of mercy, and will not be won by manifestations of God's mercy and goodness?—A time finally comes when they are destroyed by fire. Where and when?—On this earth, more than one thousand years after the Son of man comes in the glory of the Father with His rewards. And as some men will receive greater rewards in life eternal in His kingdom, because of their greater devotion to and service for Christ on earth, so in the eternal death to be visited upon the ungodly, some will receive greater punishment than others, because of their greater sinfulness in this present life. Each is to receive according to his works that he has done.

"SHALL BURN THEM UP"

"And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15. To burn eternally? "For, behold, the day cometh [after the second resurrection, Revelation 20:5], that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day

that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37:20.

These texts are direct, plain, and explicit. Evil-doers are to be rewarded. But they are not to burn eternally. Neither are they to burn a while and then be taken out and put into heaven. Never! "The wicked shall perish," is God's word. Imagine a field of dry "stubble" burning on eternally, or "the fat of lambs" unable to be consumed by the flame!

CLEANSER FROM ALL

When God forgives a man, the forgiveness is full and complete and generous. He does not forgive his big sins and cause him to suffer for his small ones. It is folly to suppose that. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back." Isaiah 38:17. Notice, "all my sins" are cast behind God's back when He forgives. The next verses add: "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit [grave] cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Verses 18, 19.

There is no halfway station to the gates of Paradise. Those whose lives are hidden in Christ Jesus, whose sins are covered by His perfect life, are accounted perfect *in Him*. They will have full and free admittance through the gates into the city of God. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. We are purged and purified through faith in the Lord Jesus Christ, not by fires in purgatory. Be not deceived. God is just in punishment, also in forgiveness, reasonable and righteous. He will save the meek, and "by no means clear the guilty." But nowhere in His plan has He provided a place called purgatory. Believe it not; for nowhere today is there in existence such a place, into which men are cast. Hence there is no need of prayers for the dead, or of gifts to any one professing power to pray them out of torment. Such a doctrine agrees not with the Word, therefore there is no light in it.

"It is wholly by faith that God's people will be kept from temptations, from all evils. Not faith in feeling, not faith in opinion, but faith in the word or truth of God (1 John 2:17; 1 Peter 1:25; 2 Thessalonians 2:10-12; Psalm 91:4; and many other passages). 'This is the victory that overcometh the world, even our faith.' 1 John 5:4."

If the story of Eden and the Deluge, of Jericho and Joshua, are myths, or fables, and not literal facts, then, to the still rational mind, all that follows them is equally so; and faith, lost in those who foretold His advent, can never be savingly and logically found again in Christ and His apostles.—Prof. C. A. L. Totten.

Armageddon Defined

"ARMAGEDDON" is defined to be "simply a Greek translation of the Hebrew for 'mountain of Megiddo,' from 'a primary root meaning 'to crowd upon, that is, attack;' 'to gash (as if by pressing into);' 'to cut off,' that is, slaughter (Revelation 16:16)." In the Apocalypse, it would signify "the place where the kings opposing Christ were to be destroyed with a slaughter like that which the Canaanites or the Israelites had experienced of old;" "the place where the last battle is to be fought."

From these brief definitions of the word "Armageddon," we may be able to get a faint idea of what a terrible, horrifying slaughter of the sons of men it will be.

THE PLACE OF ARMAGEDDON

This is defined to be "a broad valley of Palestine, constituting the basin of the Kishon," extending "west from Mount Hermon to the slopes of the Carmel range;" "the plain of Esdraelon, . . . the scene of the great and decisive battle at the end of the world. Revelation 16:16." The name "Armageddon" "was applied to the tableland of Esdraelon in Galilee and Samaria, in the center of which stood the town Megiddo, on the site of the modern Lejjun."

We might add definition after definition; but they would all amount to the same thing, as all authorities are practically agreed with the ones just quoted as to the location where the battle of Armageddon is to be fought.

THE BIBLE THE AUTHORITY

According to the "Englishman's Hebrew and Chaldean Concordance of the Old Testament" (Longman and Company, London, 1843), the words *Megiddoh* and *Megiddohn* occur in the Old Testament about twelve times, as follows:

1. "The king of *Megiddo*." Joshua 12:21.
2. "The inhabitants of *Megiddo*." Joshua 17:11.
3. "The inhabitants of *Megiddo*." Judges 1:27.
4. "The waters of *Megiddo*." Judges 5:19.
5. "Taanach and *Megiddo*." 1 Kings 4:12.
6. "Hazor, and *Megiddo*." 1 Kings 9:15.
7. "And he fled to *Megiddo*." 2 Kings 9:27.
8. "And he slew him at *Megiddo*." 2 Kings 23:29.
9. "And his servants carried him in a chariot dead from *Megiddo*." 2 Kings 23:30.
10. "*Megiddo* and her towns." 1 Chronicles 7:29.
11. "In the valley of *Megiddo*." 2 Chronicles 35:22.
12. "In the valley of *Megiddon*." Zechariah 12:11.

If the interested reader will go to the trouble to examine all these passages, and their contexts, he will find that they bear out the location of Armageddon, as presented in the foregoing.

ARTHUR L. MANOUS.

A DOCTRINE that does not change the life is not worth holding. M.



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

EDUCATE THE "CONSCIENTIOUS OBJECTOR"

WHEN a man claims to be a "conscientious objector," it is understood that he has a conscience; and it might also be implied, though not necessarily so, that his conscience is based upon the teachings of the word of God.

But before going to the unwarranted lengths that some of these people do, they ought carefully to read such inspired statements as the following: "Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme; or unto governors, as sent by him for vengeance on evildoers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:13-17, A. R. V.

"For the Lord's sake," we are to "be subject to every ordinance of man." This word would show that the man whose conscience is resting upon the Bible should subject himself to every ordinance of man that does not go directly contrary to an express command of Jehovah, and our government (let us be thankful and praise God for it) is very particular not to enslave the consciences of men. There have been isolated instances where this principle has been violated in our beloved nation; but the country as a whole repudiates it, and stands upon principle for the most absolute freedom in matters of conscience.

Then under such conditions, how clearly does this text show that we should recognize our president "as supreme" in all civil affairs, and that our "governors" should be recognized as sent "for vengeance on evildoers and for praise to them that do well"! Then let it be observed particularly that the text shows that this "is the will of God, that by well-doing ye should put to silence the ignorance of foolish men." And while we are "free," yet are we not to use our "freedom for a cloak of wickedness," because we are "bond servants of God." Then do not fail to observe closely the concluding portion of the text, which says: "Honor all men. Love the brotherhood. Fear God. Honor the king."

No one can follow the Bible and be an anarchist. No one can follow the Bible and throw obstructions in the way of the government, for God Himself has designed that these governments shall put down "evildoers" and preserve order in the earth.

The conscience should be properly educated, so that if, like Daniel, we are brought into a place where we are to make objection to something that is required, we shall know for a surety that we are standing with God.

THE man who is finally and eternally lost will eventually wake up to the fact that all through his life, he has gone contrary to clear conscientious convictions; that he was persistently refusing to receive light which God was so generously, and in such a kind, fatherly manner, urging upon his conscience. It is most literally true that Jesus Christ is "the

true light, which lighteth every man that cometh into the world." John 1:9. Note the expression, He "lighteth every man that cometh into the world." Then every individual is responsible for an amount of light sufficient, if he would conscientiously follow it, to result in his eternal salvation.

SOUL REST

IN this time of international distress and perplexity, how cheering and how satisfying to the soul are these words of the Master: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30.

How earnestly the Lord is entreating us to-day to come to

Him! Through every calamity, through every distress, through every perplexing condition of the world which fills the soul with dread anxiety, the Master is saying, "Come unto Me." And not only does He invite us to come, but He says, "I will give you rest."

Then He gives us a great test of His genuineness. He invites us to take His yoke upon us; and as we take that yoke, we not only "shall find rest" to our souls, but we shall find also that the Master's "yoke is easy," and His "burden is light."

If you are resting in the blessed assurance of a definite acquaintance with the Master, our Lord and Saviour Jesus Christ, there is not a perplexing condition of the present, nor a dark prospect or outlook in the future, that is not lighted up by the divine presence, so that

you may stand with calm confidence as you face the situation. "Ye shall find rest unto your souls," is the definite promise of the Master,—rest under the most difficult conditions; rest under the most harrowing circumstances; rest whatever may betide; rest no matter how weary or heavy-laden you may be. This is what the Lord proposes to give us.

The testing of this promise by a practical experience is one of the strongest possible evidences which can be given to the individual, that the Lord Jesus Christ is true, and that His word accomplishes what He affirms. If you personally know the Lord, you understand the truth of all this. If you do not know Him, come to Him while He so urgently and earnestly invites you, and you will find that peace to your soul which will enable you to know that the promises of our Lord and Saviour are invariably most literally fulfilled.

THE danger signals—the warnings of the Bible—are significant, and should be carefully heeded. On one occasion, the Master said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." And again in the same chapter the Master says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matthew 24:4, 5, 23, 24. We need to give careful heed to the infallible Word, that we be not deceived by these false teachers.



Courtesy Food Administration

The Joseph P. Tumulty family is recognizing the fact that a serious coal shortage faces our country for next winter. If householders could realize this cold fact as it will be, coal dealers would be swamped with orders during the early summer months. We must either get coal now or get cold next winter.

WHERE ARE THE DEAD?

BY GEORGE TEASDALE

"**M**AN dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 10-12.

The human heart is over tender toward its departed; and solicitude for the welfare of the dead has led many to investigate and accept doctrines that are not taught in God's word, doctrines that are inimical to the present good of the Christian, and positively dangerous to his eternal salvation.

Concerning the dead, we may with confidence turn to the Bible for information. It reveals to man his own nature, his condition in death, and his future hope, in plainly stated terms that bear the closest scrutiny.

We know that the revelations of Scripture are true, because the divine Word is attested by wonderful prophecies made ages ago—prophecies that are even now being fulfilled. The truth of the Bible is also proved by the power of God manifest in the salvation of man, in the experiences of untold millions in all ages.

THEORIES OF THE DEAD

The doctrine of the conscious state of the dead, so very largely believed by both civilized and uncivilized peoples today, was introduced into the Christian church during the early centuries of this era, by Greek philosophers. The belief is supposed to have originated with the Babylonians in connection with, or about the time of, the apostasy and rebellion at Babel. From the Babylonians, it was transmitted to the Egyptians, from whom the Greeks derived much of their philosophy.

The ordinary theory now believed and taught by Christians is, that when a good man dies, his body goes to the grave, while he himself goes to a place of joy. Opinions differ as to the name of the place and where it is. Some have supposed that it lies within the crust of the earth; others locate it beyond the stars. The ideas advanced concerning this post-mortem abode are vague, unsatisfactory, and frequently inconsistent. They afford the bereaved little intelligent comfort for their dead, neither do they inspire mankind with any well defined hope for the future.

According to these theories, when a wicked man dies, his body also is consigned to the grave, but he himself, his soul, or his spirit, goes to a state of misery, indefinite and undefined.

UNWORRIED BY INCONSISTENCIES

Lurid pictures are painted suggesting the awfulness of the condition of the wicked dead. The most graphic descriptions are supposed to be entirely inadequate to convey to the mind of man the physical and mental terrors that await the unrepentant when they die.

The most remarkable feature of the doctrine of consciousness in death, is its

adaptability to so many diverse ideas dear to the natural heart, whether that heart beat in civilized bosom or savage, professed Christian or heathen. Inconsistency with itself does not detract from its value in the minds of its advocates, neither does its indefiniteness and universality cause them to entertain any doubts as to its genuineness. That the doctrine provides the foundation for all heathen beliefs, for saint worship and hero worship, and for modern spiritism, should be sufficient to cause the earnest Christian to regard it with suspicion, and to examine it carefully and critically in the light of the word of God.

In the Scriptures, the state of death is compared to sleep. The laboring man closes his eyes at night, and they are



As the mother hushes her child to sleep and tenderly places it in its bed, confidently expecting it to arise in the morning, so the Lord lays away His saints in the grave to await the resurrection morning.

not opened again until the morning dawns. In sound sleep, the mind is wholly lost to consciousness; time goes by unmeasured; the mental functions, active during consciousness, are suspended until the dawning day brings with it reanimation and another period of life and activity.

WOULD NOT BE IGNORANT

Regarding the dead, the apostle Paul writes, "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4: 13. One point indicated in this text is that the condition of unconsciousness is equally true of death as of sleep. In verse 14, the apostle speaks of the dead as being *asleep* in Jesus; and in verse 16, he explains what he means by calling them "*dead in Christ*."

The unconscious state of the dead is emphasized by many passages in the Scriptures. Of the dying we read, "His breath goeth forth, he returneth to his earth; in that very day his *thoughts* perish." Psalm 146: 4. The wise man says, "The living know that they shall die: but the dead *know not anything*." Ecclesiastes 9: 5. If consciousness continued after death, and the living souls of the departed were even distantly or vaguely associated with this planet, deceased parents would assuredly have

some intelligence of their beloved offspring. But concerning the dead it is said, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

In death, all the attributes of the mind are lost; the passions and emotions that are most closely associated with the soul cease to operate when man's body and his spirit return to their original elements. Solomon speaks to the same effect as his father David and the patriarch Job. Of the dead he says, "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 6.

Nor do the dead have any thoughts of God; "for," says the psalmist, "in death there is no remembrance of Thee" (Psalm 6: 5), and, "The dead praise not the Lord, neither any that go down into silence" (Psalm 115: 17). Good King Hezekiah, when praising the Lord for adding to his days fifteen years, gives this as the reason why he thus rejoiced: "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth." Isaiah 38: 18, 19.

NOT YET IN HEAVEN

We know that the dead, even the righteous, are not yet in heaven. Respecting King David, a man after God's own heart, the apostle Peter testifies as follows: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2: 29, 34. If David is not yet in heaven, how can he ever go there? He himself gives the answer: "I shall be satisfied, when I awake [from the sleep of death], with Thy likeness." Psalm 17: 15.

Paul, in his masterly argument on the resurrection, corroborates Peter's statement concerning the righteous dead. If the dead rise not, he says, "then they also which are *fallen asleep* in Christ are perished." 1 Corinthians 15: 18. This language could not be used if the souls of the dead continued to live, enjoying the glories of heaven, with its fullness of blessings and its pleasures forevermore.

The Bible gives no countenance to the idea that the component parts of man are independent of each other, and can continue a separate existence. In life, soul, spirit, and body are inseparable. When death dissolves the bond that unites them, existence ceases. So emphatic is revelation on this point, that we read, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 10. Such language as this can be neither mistaken nor evaded. In vain does the immaterialist claim that it applies to the body in distinction from an immortal soul. No one holds that thoughts, love, hatred, envy, and wisdom belong to the body, but to the soul. According to Solomon, that which *knows* while man is living does *not know* after he is dead.

Moreover, the Bible says, "The soul that sinneth, it shall die." Ezekiel 18: 4, 20. Of Christ we read that when He

died to redeem man from his sin, not only did His bodily existence cease, but also He "poured out *His soul* unto death." Isaiah 53: 12. The substitute must pay the debt of the one whom he redeems. Because Christ did this, we are assured, "When thou shalt make *His soul* an offering for sin" (Isaiah 53: 10), the sin will be forgiven, and a way will be opened for the sinner to escape from the bonds of death.

NOT GLOOMY

The Bible doctrine of the sleep of the dead is said by some to be gloomy and forbidding. To the living, the grave may seem dark and cold, and the period of waiting, long and tedious. But it is not so to the silent sleeper in his quiet rest. There is no lapse of time to those whose thoughts have perished. There is no gloom to those who "know not anything." There can be nothing tedious, nor distressing, nor unpleasant, to those who are in the grave. In fact, there is no time to them at all. Centuries or millenniums go as the twinkling of an eye. Time is a blank to those who are unconscious. This is proved by facts of frequent occurrence. Men meet with accidents that destroy the power of thought sometimes for months or even years. When consciousness is restored, thought begins at the very point where it was suspended. Such is the sleep of death. To the sleeper, it is an unperceptible atom of time, of which he can take no account.

The gloom is to those who believe that the dead are still living, they know not how or where. According to popular theory, the vast majority of mankind is writhing in unutterable torment, having neglected the day of salvation. Or, at the best, it is believed they are in a state of suspense, still struggling much as they were wont to do in their earth life. The infallible word of God says that they are quietly resting in their graves, awaiting the resurrection day, when all the dead will come forth to receive their reward or their punishment, as the case may be.

A PERIL

He who disregards the plain teaching of the Scriptures concerning man's condition in death, does so at the peril of his soul. To entertain the doctrine of natural immortality is to give Satan and his evil hosts an advantage that almost assures them of success in their efforts to deceive the whole world. Only those who implicitly accept the testimony of Holy Writ on man's unconsciousness in death can see the work of modern spiritism in its true setting.

As the mother with loving heart hushes her little ones to sleep, knowing that with unconsciousness their troubles and sorrows for that day will be over, but happy in the thought that they will awake in the morning with new vigor, to enjoy the blessings of another day, so "precious in the sight of the Lord is the death of His saints." Psalm 116: 15. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14: 13. They rest in the sure hope of a resurrection.

GOD destroys no man. Every one who is destroyed will have destroyed himself.
ELLEN G. WHITE.

The Tabernacle in the Wilderness

BY JOHN Z. HOTTEL

THE question of the tabernacle's existence in the wilderness is one of grave importance. It is of far greater consequence than most people imagine.

Some say that the story of it as given in the Bible is merely a fiction, and that the books of Exodus, Leviticus, Numbers, and Deuteronomy, which tell of its existence, were written by some one who knew nothing about those times. They also say that it might have been got up by some of those priestly scribes who returned with Ezra from the Babylonian exile, the design being to help in the introduction of a new temple ritual at Jerusalem, or perhaps to glorify the past history of the Israelites. But if a person takes that position, he must say the same regarding other portions of the Bible; for we find the service of the tabernacle mentioned many times outside of these books.

WOVEN THROUGH THE BOOK

Thirteen chapters in Exodus are devoted to a minute description of the plan and construction of that building. God Himself gave Moses the command to build the tabernacle. Exodus 25: 8. While Moses was on Mount Sinai, he was shown exactly how he should make the tabernacle, and when it should be set up. Exodus 40: 2.

Then, as regarding its service, its dedication, the means of transporting it, the work of the priests and Levites, and various other matters, the entire book of Leviticus, with about ten chapters in Numbers, might be cited. Finally we have a whole survey of the work in the book of Deuteronomy.

But we do not have to stop with these books; for all through the Old and the New Testament, there are many allusions,—some incidental, but more historical in nature,—all tending to establish the tabernacle's historicity. And especially in the Epistle to the Hebrews, we find an explanation, from a Christian standpoint, of the typology and religious significance of that old building. An educated man like Paul could not have been deceived regarding its significance.

Mention is made of the tabernacle some eighteen times in the historical books following the Pentateuch,—in Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles; and in the Pentateuch itself, which the higher critics have by no means proved to be unhistorical, that structure is mentioned many, many times.

WAS CHRIST MISTAKEN?

As stated before, the radical critics claim that the law of worship as recorded especially in Exodus, Leviticus, and Numbers, did not originate until somewhere near the close of the Babylonian exile, or about the time when Ezra first appears in Jewish history. But by removing all that part of the Pentateuch from the time of Moses to Ezra, they tear the whole to pieces. This is the way they would do with all the Bible if they could have their way.

And, too, if we choose to go farther, it might be shown that, if this position of the critics is true, then the Saviour and all His apostles were mistaken. In Matthew 12: 3, 4, Christ speaks of its service. Now that all these inspired men and the Saviour Himself should either be deceived or should try to deceive others with regard to an important matter of Old Testament history, is surely incredible.

One writer says that the sanctuary at Shiloh was not really a tent or tabernacle, but rather a solid structure, built, perhaps, out of stone or some other material. But this difficulty can be very easily explained from a statement made in the Jewish Mishna, which is that the lower part of the sanctuary at Shiloh was of stone, but above this there was a tent. In Joshua 18: 1, we read that the whole congregation at Shiloh set up the tent of meeting there. This clearly shows that it was not a permanent house.

The critic thinks his greatest objection is based upon what may be called a physical impossibility,—that the people could not construct or carry with them such a ponderous, highly artistic, and costly structure as was the Sinaitic tabernacle. When Israel came out of Egypt, they brought with them the learning of the Egyptians. While there, they had built cities, and had become skillful workmen. There is no reason to think the Israelites were in extreme poverty when they left Egypt. Indeed, they were rich. The Bible tells us that every man went out armed; and they carried with them all their herds and flocks, leaving not a hoof behind. Moreover, by means of the many gifts, or exactions, of "jewels of silver, and jewels of gold," that they received from the Egyptians, they utterly spoiled that people. And besides that, they could have found material at Mount Sinai.

EXTERNAL EVIDENCE

There is also external evidence of the existence of the Mosaic tabernacle. In the regions of Mount Sinai are to be seen at least some possible indications of the presence there of the Israelites, at the time when they built the tabernacle. Moreover, there have recently been made some discoveries in the Holy Land connected with the different places where the Bible locates the tabernacle during the long period of its history in that country.

We see, then, that there is sufficient proof for the existence of the tabernacle. When one regards the Bible as a mere story, he is standing on dangerous ground. The Bible tells us that if we do not believe Moses and the prophets, neither will we believe Him who rose from the dead.

Regardless of these premises' being now considered as unsound, the tabernacle that Moses made in the wilderness will remain where the Bible puts it—among the greatest undeniable facts of the world's history, and not as the critic tries to demonstrate.

HOW GOD FORGIVES SINS

BY W. W. FLETCHER

SOME men find sufficient satisfaction in their own good opinion of themselves. Others rest more on the value their fellow men place on them. If they are held in good standing by their neighbors, or by the church, that is accepted as sufficient ground for confidence. But the Scripture says, "Blessed is the man to whom the Lord will not impute sin."

We may very easily deceive ourselves, and it very often happens that our fellow men are mistaken in their estimate of us; but God never errs. In all the universe, He is the supreme and infallible judge of righteousness. Blessed is the man to whom He will not impute sin.

It seems almost impossible that we poor sinners should ever have such a standing as this, to be counted as without sin before God. But that blessed state is within the reach of every sinner. It is reached through the forgiveness of sins. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Romans 4: 7, 8.

Let us briefly consider some of God's promises concerning the forgiveness of sins, and see how far-reaching they are. And you, reader, may here and now enter into the blessedness of which they speak, if you will repent of all sin, and rely in faith on the word of promise.

ETERNAL SILENCE

"None of his sins that he hath committed shall be mentioned unto him." Ezekiel 33: 16. The Holy Spirit speaks to men of their sins only to lead them to repentance. Have you heard His voice? He will not be silent until you turn to God with all your heart. But when once that great step is taken, that great surrender made, the Spirit will no longer mention to you the sins of the past. "The effect of righteousness" will be "quietness and assurance forever."

OUT OF GOD'S SIGHT

"Thou hast cast all my sins behind Thy back." Isaiah 38: 17. The significance of this promise is that the Lord casts our sins out of His sight. How blessed it is to be able by faith to look up into the face of our heavenly Father, and know that He, looking down on us with gracious favor, no longer sees sin in us! "The blood of Jesus Christ His Son cleanseth us from all sin." The past of our lives, as well as the present, is now clear in His sight.

HIDDEN FROM MEN

"Thou wilt cast all their sins into the depths of the sea." Micah 7: 19. Down in the great ocean depths, perpetual darkness reigns. There God casts the sins of His people, out of the sight of every living creature. At the last day, it will be found that all forgiven sins have been blotted even from the records of heaven. (Acts 3: 19, 20.) When the books are opened, and "the dead, small and great, stand before God," neither angels nor men will find any trace of the sins of God's people.

"Their sins and iniquities will I remember no more." Hebrews 10: 17. It is difficult for us to conceive that the One who knows the end from the beginning can forget anything. But "hath He said, and shall He not do it?" Throughout the ages to come, our miserable sins will have no existence even in the mind of the Infinite. Oh, the blessedness of the man who holds this assurance! Without this blessing, heaven itself would be of no value, even though we should gain it. Eternal life would be worse than worthless to us had we still the consciousness of sin.

THE BLESSING LOST

But many fail to receive the forgiveness of God, because they cherish an unforgiving spirit toward their fellow men. It is of the greatest importance that we should understand the vital connection there is between getting right with God and getting right with men. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is Christ's comment, and His only comment, on the Lord's Prayer.

The righteousness of this reserve placed on the mercy of God was strikingly illustrated by the Lord Jesus in the parable of the debtors. (Matthew 18: 23-35.) The man who, when loosed from a debt of ten thousand talents, had no mercy for the one who owed him a hundred pence, was placed under condemnation till he should pay all. Ten thousand talents of silver would be worth millions of dollars. So great is the debt freely forgiven us of God by His infinite grace! "An hundred pence" would be about fifteen dollars. So small in comparison are the wrongs and grievances we may be called on to forgive our fellow men! If a man could pay a thousand dollars a year, several thousand years would be required to pay the debt of ten thousand talents. But at the same rate, he could pay off a hundred pence in less than a week. The wrongs we may suffer from one another are but as the mote compared with the beam of our transgressions against our heavenly Father.

Let us then adopt the Lord's standard of forgiveness in our attitude toward our fellow men. Let the measure of our forgiveness be as full and free and abounding as His. "For," He solemnly assures us, "with what measure ye mete, it shall be measured to you again."

Silence is but the first step in divine forgiveness; yet how easy it is to fail at this first test! But if we fail, is there not danger that our sins will be "proclaimed upon the housetops" at the last day?

Do not behold. It may be that if we would follow the Lord more closely in the first step, silence, our eyes would not be so sharp to discern in others the faults our lips had been trained not to discuss.

Do not expose. True love will prompt us rather to hide a brother's failings.

Fear lest, if you fail in this, the Lord may in the end "lay thee before kings, that they may behold thee," together with that great "accuser of the brethren."

Do not remember. It is not easy for us to forget at will; but faithful persistence in the first three steps will, in the end, even erase a brother's faults from the memory. Forgiveness of this kind is not born of the carnal heart; but the God who is able to "remember no more," will give the same grace to His children also. "Let this mind be in you, which was also in Christ Jesus." "Even as Christ forgave you, so also do ye."

A Keystone Study

ACTS 20 is a keystone study of the Sabbath and first-day question.

It is the only chapter in the Bible that mentions a religious meeting held on the first day of the week.

This meeting occurred at Troas, in Asia Minor, and was conducted by the apostle Paul with the brethren at Troas.

It was the sequel of a seven-day gathering composed of the believers at Troas and the delegates sent by various churches to accompany Paul on his last memorable voyage to Jerusalem.

The meeting was held on the first day of the week, and lasted till midnight, when it was broken up by the accidental death of Eutychus. He was brought to life again by Paul, and the meeting then continued "till break of day" Sunday morning.

The Bible day began and closed at sundown, as we are taught in both Old and New Testament Scriptures. This we read in Genesis 1: 5, 8, 13, 19, 23, 31; Leviticus 23: 32; Deuteronomy 16: 6; Mark 1: 32. Hence this "first day of the week" meeting at Troas began at sundown Saturday evening, and continued till daydawn the next morning.

Of the workers, Paul alone was at this meeting, his companions in travel, Luke and the other delegates—comprehended in the pronoun "we" of verse 13—having started on as soon as the Sabbath was closed, and were sailing around the peninsula between Troas and Assos, a distance of thirty-three miles, while Paul's meeting of the night was in progress.

BREAKING OF BREAD

"Breaking of bread" was a common New Testament expression for the taking of food, as well as designating the Lord's Supper. Read Matthew 14: 19; 15: 36; Luke 24: 30; Acts 2: 46. Each of these speaks of the breaking of bread as an act of taking food. This act would be to Paul a preparation for the arduous task of the day before him, a walk of nineteen miles across the peninsula from Troas to Assos, where he should meet his companions, according to appointment.

This walk was made Sunday morning, and began at "break of day." And this journey on land, with that of the brethren by water, the one by Paul, and the other by his associates, constitutes a sublime witness to the fact that first-day observance was not practiced by them. Thus this lone text mentioning a first-day meeting is absolute proof that that day was not regarded as a rest day.

On the contrary, in harmony with all apostolic teaching and example, the Sab-

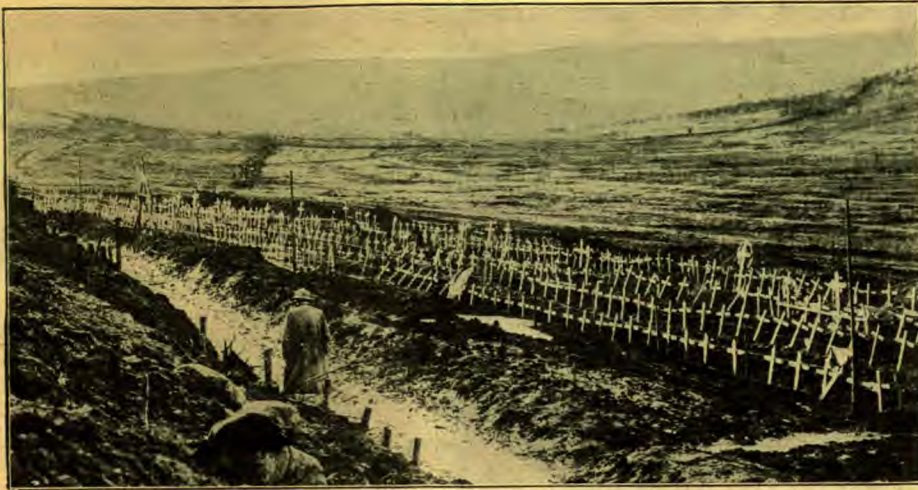
bath had evidently been kept sacredly before the brethren parted from Paul at Troas. They did not resume their journey till the Sabbath was past, the day which preceded the first day of the week. See Luke 23: 56; 24: 1.

Again in this great chapter, Acts 20: 21, we are assured by Paul of his invariable teaching, "repentance toward God, and faith toward our Lord Jesus Christ." God's law, including the Sabbath commandment, has been broken; and we

must repent toward Him, but have faith toward Christ.

But "faith without works is dead." The obedience of faith brings commandment keeping, and this must include Sabbath keeping, that we may walk in harmony with Christ and His apostles, who kept "the commandments of God, and the faith of Jesus."

"There remaineth therefore a keeping of a Sabbath to the people of God." Hebrews 4: 9, margin. ALBERT CAREY.



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The cities of the dead are being rapidly populated these days; and whether these dead are "hovering round" is a pertinent question. The picture shows a French cemetery near Verdun.

THE FEAR OF THE GRAVEYARD

BY MARY ALICE HARE LOPER

"STOP the car a minute, Sambo. There is my friend Mr. Mack; and for some reason, he is walking.

"Hello, Mack! It is just as cheap to ride as it is to walk. Have a seat beside me."

"Yes, more so, since you pay the expenses and I save my shoe leather. My car is in the shop this morning, and I thought a little walk would do me good; but seeing it is you who asks me to ride, I can hardly resist the temptation. Probably I should live longer if I would take the pains to walk more."

"I don't know about that, Mack. I always supposed people would live forever anyway. You speak as though you believed what that minister said last night about dead people's being really dead. It was a new thought to me. If a fellow didn't know better, he might be inclined to think Rip Van Winkle for twenty years a representative of those who die—wholly unconscious of anything passing around him."

"Well, now, Jones, I'm not so sure but that preacher was right. He certainly read plenty of proof from the Bible to substantiate his arguments. If we are to take the Word for our guide, I don't see how we can hold to the theory which had its origin in the Garden of Eden when Satan told the first lie to the human race—'Ye shall not surely die.'"

"Mack, 'old-time religion is good enough for me.' I have always believed the doctrine my mother taught me, that the good go to heaven when they die."

"Yes; but how about the rest of it—that the bad go to the other place, a place of torment, endless, everlasting burning! I like to think of God as a God of mercy. A boy who is tardy in coming home from school doesn't deserve to be dealt with the same as one who steals or tells a lie. I don't believe that God will punish one who has committed but few sins, as He will one who has become hardened through many years of transgression."

"Well, Mack, it is surely comforting to believe that our dear friends who have gone to heaven are still interested in and hover over us who are left behind."

"I must confess, Jones, that hovering business is a sort of nightmare to me. Since I have known more of the sterner realities of life, and have had my share of its perplexities, it has been a source of discomfort to me to think that the dead know anything about it. I was glad to hear that preacher read from the Word last night, 'The dead know not anything.' It is not pleasant to believe that my mother knows all about my brothers' going to the front, and the sadness that is ours because of the separation and the uncertainty of their future. She surely could not be happy in looking at this war-stricken earth, and I am glad to think the minister was right when he asked us to believe the simple word, 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.'"

"Massah Jones, pahdon me, but does de gentleman mean de Bible say dat?"

"Yes, Mr. Mack is rehearsing the Bible as given in the sermon last night."

"Well, if de Bible say dat, I sho am glad. I nebbah heah dat befo'. I allahs believe it risky to go by de grabeyard at night, fo' feah I see or heah de spirits roamin' roun'. I sho am glad to know dat dead mean dead, an' not dat dead men float roun' mo' alive den evah befo'."

"But, Mack," resumed Mr. Jones, "there is one argument which cannot be answered except by the natural immortality theory, and that is the supernatural views so many good people have just before death. A short time before my mother passed away, she saw heaven opened, and saw my little sister there; and she knew she would soon be with her. That to me is proof positive that the good go to heaven when they die."

"I'll tell you, Jones, of a much more miraculous view than that. I was reading in my Bible last Sunday a very interesting chapter in Revelation, which tells us that John saw in heaven one hundred forty-four thousand people 'redeemed from among men.' I became interested in this company of people, who are mentioned several times by the revelator; and I find that the commentator I have, says these people include those who will be alive on the earth when Christ comes. His argument is very lucid. John, then, heard the music of singers and harpists not yet born; for the scene is yet in the future. God gives marvelous views to His people at times, to encourage us who must struggle on for a time in this world; and if John saw people who were not yet born, it is possible that your mother had a vision of the family reunion yet to be."

"Don't you think, Mack, that our dead friends know anything about our business here? Don't you suppose your mother knows that your brother has received distinguished honors from the government for his bravery?"

"No, I don't, Jones; I confess I don't."

"I's mighty glad to heah dat! I's glad my poor muddah don't know what my bruddah is gittin' fo' bein' dis'spectful to de army officah. She'd cry eben if she is in hebben."

"I know that the preacher read a text which seemed to offset my idea."

"Yes, Jones, he did. I caught that text; and when I reached home, I was so stirred with the idea, that I searched the concordance until I found it. It is Job 14: 21, and reads something like this: 'His sons come to honor, and he knoweth it not. They are brought low, and he does not know anything about it.' And in the same chapter, Job asks, 'If a man die, shall he live again?' not, 'shall he keep on living?' I wish we might discuss this further; but here is where I must stop to get my car."

"I am sure you have helped me to see the Bible way more clearly than I ever saw it before, Mack, and I shall be pleased to talk with you again."

"All right. I thank you very much, Mr. Jones, for the ride. Good morning."

"Good morning, Mack."

As they parted, Mr. Mack thought he heard an echo which said, "It sho am comfortin' to know dat when a man dies, he is dead, an' not spookin' roun' scarin' folks like me."

Tyre's Unimpeachable Testimony

BY ROBERT HARE

TYRE was the London of Asia, and the fashion plate of the ancient world. As capital of old Phœnicia, its history extends back 2,750 years B. C. It was located on the eastern shore of the Mediterranean; and as a maritime power, it held first place among those who "go down to the sea in ships." The country in which it was located was formerly known as Canaan; but by the Greeks it was called Phœnicia, because of the great number of palm trees found in its vicinity.

Built on the seashore, with strong, rough granite walls, measuring seventeen miles in circumference, it was strongly protected, and for many centuries, afforded refuge for its inhabitants. Its vessels, with their silken sails and ivory seats, traded with Spain, and brought back spices and treasures, with the gold of Ophir. In the days of Solomon, it enjoyed his patronage, and flourished in a splendor that revealed his kingly court. Ancient writers speak of Tyre as "a stronghold," and state that it "heaped up silver as dust, and fine gold as mire of the streets."

The scarlet and purple robes of its commerce adorned kings of distant nations, its boats traded at all seaports, and its merchandise found place in every market. As the seaport of the eastern world, it envied Jerusalem's exalted position; and when that doomed city went down under the king of Babylon, Tyre rejoiced over the ruin the invader had wrought.

FROM MAGNIFICENCE TO SQUALOR

A doom sentence of a most positive and singular character was then pronounced by a Hebrew prophet. Tyre, the city of magnificence and fashion, would become "a place for the spreading of nets." Contrary to all the usual procedure in the decline of cities, its stones, timber, and dust would be laid "in the midst of the water."

In 585 B. C., Nebuchadnezzar, king of Babylon, besieged Tyre; but for thirteen years, it withstood the force of his assault. Finally, when an entrance had been made through those granite walls, the city was found deserted—the people had fled, with all their treasures, to Carthage in Africa. After a time, they returned; but fearing another invasion, they built their city on an island about half a mile from the shore.

Here we pause over the romance of history. Alexander the Great, hearing that Tyre had assisted the Persians, with whom he was at war, determined to punish the people and the city for their rebellion. In 332 B. C., he approached the city, only to find its gates closed against the world's conqueror. In a rage at the insult offered, he chose a punishment worthy of the offense. Having no fleet, he decided to build a causeway from the mainland out to the island city; and for this purpose, he took the stones, the timber, and the very dust of the old Tyre, and they were thrown into the water, just as the prophet had predicted.

Think of it—the king of a world carrying out the dictation of an obscure Hebrew seer! In the siege, eight thousand of the people of Tyre were slain, two thousand were crucified, and thirty thousand were sold into slavery; and Tyre is now only "a place for the spreading of nets." But it took the monarch of a world seven months to fulfill the prediction. True, he did not know that his long siege would establish the word of God; but it so stands to-day.

There are still marble columns lining the shore where this ruin has been wrought; but on these memorials of Tyre's ancient splendor, the rude fishermen spread their nets to dry. Every detail in the present picture meets the ancient prediction. Not an item of the prophecy, or of any other in the Bible which is unconditionally given, has failed. Nor will they fail; for by so doing, they would prove God to be not God. Prophecy is the hall-mark of divinity.

Jesus Was God's Son

MR. A. T. PIERSON, in referring to the Bible, says, "Here is a book in which over three hundred converging rays meet in one perfect portrait of a Man who did not appear on earth until at least three hundred years after the last prophet had laid down his pen; yet in not one feature, however minute, does the portrait fail to predict the Man."

He was born exactly as all the seers of God through all the centuries have said He would be born, the manner, the place, and all of the details being foreshadowed down through the centuries. He fulfilled accurately every prediction of the prophets of God. Surely that indicates that He was a prophetic Saviour.

Suppose you should find somewhere a prophecy of a man who was to be born in a certain place, the prophecy specifying the exact time of his birth, describing his manner, and how he looked; telling the place where he would live, and how the people in the place would regard him; the length of his life, the disease of which he would die, and what the mourners would say around his bed; when he should die, when and where he was to be buried, and the kind of tomb in which he would lie; and suppose that after having knowledge of such a prophecy, you should find indubitable evidence that a man had lived who fulfilled the specifications to an iota. Would you not accept him as the one divinely foretold? Such was Jesus of Nazareth.

G. B. THOMPSON.

"No quality of manner is so generally distasteful as egotism. The man worthy to be honored will find in silence his best reward. The world will be slow to crown a man who diligently sounds his own praise. These observations have a wider application than would at first be supposed. Pride and egotism are on intimate terms with a wide circle of people."

You Can Do It Too

A few recent letters from *Signs of the Times Magazine* agents follow:

"I have had great success with your magazine. In the town of L—, I visited fifty-three homes, and sold 49 out of 53 magazines in forty-nine. It was my first trip there. I had been in R— three times. My last sale was ninety-nine, population about 800. We have a wonderful time to work now, because people want to know just what the magazine tells."

"When I came to Arizona, three years ago, I was in very poor health, and hardly able to walk; but 140 in 1½ Hours I can now say, with Mrs. Richardson, 'This work has made me strong, both spiritually and physically.' I sell many hundreds in the soldier camps here. I have sold as many as 140 in one and a half hours. But of course this is exceptional. I regard an average of fifty a day as very good work."

"I engaged in this work because it appealed to me and I thought 400 a Month it would be a good way to carry the light of truth to others. I ordered 150 at first, and began one Saturday night, and sold but twenty-five that night. I could have sold 100 if I hadn't been so timid. But this timidity has worn off now, and I am able to sell 400 a month. I work among the hotels and depots four afternoons in the week."

Miss Frances M— had a remarkable day with the *Signs Magazine* among the 186 in a Day homes in Kansas City, Missouri, recently. She is just a normal young woman, blessed with a pleasant smile, some originality, and ability to work fast. This fortunate combination and the *Signs Magazine* made it possible for her to sell 186 copies in a single day. This represents a profit of \$14.88 for the day's work. Not so bad, is it? It shows what a live, unafraid person can do with an attractive magazine like the *Signs*.

Some of the 600 or more men, women, and even children who sell the *Signs of the Times Magazine* from month to month devote practically all of their time to it; others put in their spare time only. All are doing quite well. There is plenty of room for others in every state. Is your home town and the surrounding country being thoroughly worked? If not, look into our liberal proposition to agents.

Address all communications and orders to your tract society.

Signs of the Times Magazine

Mountain View
California



Saved and Lost by Schedule

(Continued from page 1)

ham; but they failed as a nation, and they can be saved only through individual faith in Christ. This is also true of the entire human family. Galatians 2: 26-29.

Christ said that the stones of the temple should all be thrown down. This prediction was fulfilled by the Roman soldiers in their search for the gold that had run down between the great stones during the fire which destroyed the temple. Jeremiah 17 states that if the Jews would be obedient, this would never happen. Did they have to disobey?—No! Their own determination to break the Sabbath caused the loss of their city and temple, and themselves as well.

Another instance: Balaam persisted in going to Balak to curse Israel, in spite of a direct message from God, in spite of the angel, and in spite of the speaking ass, which should have startled him. He was so angry at having his plan hindered by which he hoped to obtain money, glory, and praise from a heathen king, that he did not discern this marvelous providence. Did he have to do as he did?—No! God was doing all He could to prevent him; but Balaam was determined to disobey.

OBEDIENCE AN UNFLINCHING REQUISITE

Did Lot's wife have to look back?—No! The angels took her by the hands, and pulled her out of Sodom, and warned her not to look back. When God was doing all He could, she disobeyed, looked back, and suffered the consequences.

In 1 Samuel 23: 9-13 is an account of Saul's seeking to slay David. David said to the Lord: "Thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hand? will Saul come down?" And the Lord said: "He will come down. . . . They will deliver thee up." But verse 13 says Saul "forbare to go forth." Why?—Because "David and his men . . . departed out of Keilah." Then did God lie

to David?—No! He simply warned him of consequences to follow if he remained there, so David fled; and because David was not there, Saul did not go down, even though God had said he would. The predestinationist, however, would require that Saul must go, and the men of Keilah must deliver David; but David prevented such consequences by obedience to God.

If force is used to make a man do contrary to his will, he strenuously objects; but if he believes in this doctrine, he says that God must force him.

As to there being a fixed time for men to die, notice that if such were the case, no man need partake of food, no babe need be fed, no sick man need take treatment or medicine; for he could not die if his time had not come.

It is the overcomer, whose name is written in the book of life, and who keeps the commandments of God, who is to enter the pearly gates. May the Lord help us to surrender to His perfect will, and then to obey.

Coöperation Corner

Mrs. H. M. B. Hardin, Ola, Arkansas, desires copies of the *Little Friend*, *Watchman*, *SIGNS*, *Life and Health*, and *Instructor*, for free distribution.

Frank Crabtree, Haigler, Nebraska, would like to correspond with men who wish to work through harvest, which will likely begin July 1. Sabbath keepers preferred.

FOR SALE—A beautiful modern home in the woods close to Pacific Union College. Terms reasonable. Address Dr. W. H. Maxson, 2222 Chapel Street, Berkeley, California.

Medical Missionary Nurses are in demand, and the Glendale Sanitarium and hospital is offering a most excellent course to mature, consecrated young men and women. The next class opens August 15. For information, write the Superintendent of Nurses, Glendale Sanitarium, Glendale, California.

WANTED—Five earnest S. D. A. graduate nurses. One head nurse; operating room experience required; good salary. One for bathroom work. Three for general hospital and sanitarium duty, with good surgical experience, preferably postgraduate work. Salary \$50 to \$60 a month, with board and room. Address Garden City Sanitarium, San Jose, California.

Signs of the Times

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NOTICE

The next class of the Loma Linda Nurses' Training Class will begin August 11, 1918.

Applicants should be not less than nineteen years of age and have completed ten grades of regular school work.

After September 1, 1918, twelve grades will be required for students entering the Nurses' Course in an accredited school.

Write for information and calendar to Superintendent of Nurses, Loma Linda, California.

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THE SCHEDULE OF THE NATIONS

The political future of Babylon, Medo-Persia, Greece, Rome, and even modern Europe was symbolically, though none the less precisely, foretold something like 2,500 years ago. In fact, the prophecy covers time from Babylon clear down to the end of the world. That is what makes it of such special importance to our generation.



The leonic Babylonian empire was aptly symbolized by the king of beasts, and him eagle-winged. From a Mesopotamian hillock, he surveyed and ruled the world.



"Medo-Persia staggered up from among humanity in the form of a bear." In its lumbering gait and its blood-craving muzzle, we can see Xerxes and his ponderous army.



Greece, the empire planted by Philip of Macedon, watered by Alexander, and garnered by Alexander's four generals, was a hydra-headed and multiple-winged leopard.



An animal beggaring description, crushing and empirical, having ten horns, one of which was manlike, pictured the realm of Julius Caesar, Nero, and Diocletian.

Read Mr. B. G. Wilkinson's "Schedule of the Nations." It is one of the big articles in the July number of the *Signs of the Times Magazine*. Two others of unusual interest are: "Universal Heart Failure" and "Spiritism's War Boom."

A copy may be secured by addressing the publishers or your tract society, and inclosing fifteen cents in stamps. Better yet, subscribe for a whole year, at \$1.50.

SIGNS OF THE TIMES *MAGAZINE*, MOUNTAIN VIEW, CALIFORNIA

Should We Have Such Laws?

NEW YORK STATE has had a bit of discussion concerning the question of Sunday "movies" and baseball. A short editorial in reference to it in the New York World has this paragraph:

"John Calvin played at bowls on a Sunday afternoon on the green at Geneva, asking leave only of his own conscience. John Knox sat and saw him do it. If Calvin lived in New York to-day he would have very likely to ask the state legislature to give him permission for his game. And the law-makers would act with an eye to the votes as affected by the prejudices of their constituencies."

We are not familiar with the authority of the World for the statement that "John Calvin played at bowls on a Sunday afternoon," and that "John Knox sat and saw him do it." But if Calvin did play bowls on Sunday, and Knox watched him, and they both believed that Sunday was the Sabbath of the Bible, they certainly had looser ideas of "Sabbath observance" than we have usually thought those men possessed. But be that as it may, what right has any one to pass a state law compelling another to observe any particular day after any special manner?

The World editorial from which this quotation was made, pleads for a modern Sunday law that would "let us go a fishing on Sunday and to see pictures or a little baseball out of church hours."

Why say "out of church hours"? Does the World think that to fish on Sunday would be all right provided you waited until church was out? A person who conscientiously believes that Sunday is the Sabbath ought to observe that day carefully and sacredly; and so long as his conscience directs him thus, he should not fish, play games, and the like, on that day, either during church hours or at any other time.

But the facts of the case are that Sunday has no sanction whatever in the Bible. The Bible always and invariably says that "the seventh day is the Sabbath of the Lord thy God." We search in vain in both the New Testament and the Old for any indication of a divinely authorized change in the commandment that would place the Sabbath upon any other day than the seventh day of the week, now commonly known as Saturday.

But there are men who firmly believe we ought to have state and federal laws compelling people to observe Sunday. They think it would be for the betterment of society. But let us ask ourselves the question candidly, Would it be for the good of the world to have a law that would set aside the Sabbath commandment of Jehovah in favor of a man-appointed institution, compelling rest upon the first day of the week, or Sunday?

We shall see this Sabbath question discussed more and more keenly; and we shall see the sentiment grow that will favor universal Sunday laws. But popular sentiment in favor of it does not make it right; and we are fully persuaded that the men who are pushing it so vigorously will sometime have very embarrassing questions to answer before the throne of the Infinite One, who says

in His commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

Every Man Is Lighted

EVERY individual who comes into this world has the light of the knowledge of God in some way impressed upon his mind and heart; for we read: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen



British Official © Underwood
Captured German wounded and wounded Tommies lying side by side in France, awaiting transportation to hospitals. Friend and foe receive the same kind and considerate treatment.

vessels, that the excellency of the power may be of God, and not of us." 2 Corinthians 4:6, 7.

If you are a scoffer, if you are a doubter of the truth of God and of His word, just take the time, when you are alone, to meditate over your past life; and as you pursue these meditations, there will rise up before you convictions of different times at which God has impressed upon you His love, His truth, and His mercy. You will call to mind the special times when His Spirit was pleading with you, and asking you to turn with all your heart to Him. He who has power to command the light to shine out of darkness has not left a single soul without the witness of His love and mercy and power.

He "hath shined in our hearts;" and if we are honest with ourselves, we will acknowledge it, for we know it to be true. You may boastingly deny this among your friends and your congenial companions; but how about it when you are alone, especially when you are facing calamity and danger, possibly with death

staring you in the face? When, under such circumstances, you are perfectly frank and honest with yourself, you will remember most clearly what, under other circumstances, you may have denied very ardently.

The light which God has caused to shine in every heart, we must finally meet in the great Judgment day. That light may shine to us through the divine Word; it may shine upon us through the consistent Christian life of one of our fellow beings; it may shine upon us through nature itself; but in some way, somehow, God causes His light to shine into the heart of every soul.

Handled Deceitfully

THAT men may handle God's word deceitfully, and that they may blind their eyes to the light of the gospel, so they cannot see it, even though it be plain and clear, is set forth in a most interesting manner in the following words from the apostle Paul: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:1-4.

The Christian has "renounced the hidden things of dishonesty," he does not walk in craftiness, neither does he handle God's word deceitfully; but the text shows that there are those who do thus handle God's word.

How striking it is, yet how true, that a person may take the Bible itself, the inspired word of God, and so handle it that he deceives himself and others! This is not the fault of the divine Word. The fault is altogether in the handling.

The gospel "is hid to them that are lost," so the text affirms; but we are told why. It is because "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." In other words, one may become so absorbed in the things of this world as to be utterly blinded to anything higher or beyond. Yet, there is the gospel plainly within the reach of each individual, and all are earnestly entreated to accept it.

War Savings Stamps

JUNE 28 has been designated as National War Savings Day. At that time, every individual is requested and expected to pledge himself to assist the government in its stupendous task of financing the war. Not only are War Savings Stamps a safe investment; but in purchasing them, we render a patriotic service and discharge a patriotic obligation to our country. No one should fail to join heartily in this important work that our government so appropriately enjoins upon us.